was manufactured and a new agr noy-Protestantism—was raised up. So, also, whe a the abortgines of this Comment failed to replemary the earth and subdue it. God planted another race here which has done this wen't more effectually and extens vely than it had ever feen done. And in this matter of training young minds for heaven, when the parents whose natural duty it is to craim their offspring in the ways of God failed to do it, the raised up others to this work; and Sun-lay school teachers have now the mest important denaturent of Christian activity to attend to of 5 nd in the moral economy of Jehovan here. They place the little minds and the intile feet upon the lawer steps of the Christian stairs, and by the most natural process possible the young advance from step to step until they enter the Church and stand at last perfect before God.

GRACE CHERCH.

Is Christianity Played Out?—Genesis and Geology—This Country Soon Ripe and Soon Rotten—Ritualistic Religion—Sermon by the

Mev. Dr. Potter. "Can I have a seat, Mr. Brown?" "Mr. Brown, will you give me a place now:" "Please, Mr. Brown, put me somewnere," "Now," answers

MR. SEXTON BROWN to the ninety-nine applicants who tease him every inday with such requests, "I have just told one of you, and I repeat now for all your information, that I cannot assign a stranger to any place or pew until after the services commence. All my own people are in town now, just come back from Europe and the country, and they may all attend here to-day or they may not. I cannot allow anybody's pew to be occupied until I see whether he or any of his family comes to occupy 11."

Such was the speech Mr. Brown was heard to deliver yesterday afternoon to the large number of persons urged by a combination of picty and curi-

INTERESTING RITUALISTIC SERVICES

at Grace churca, and hear the eloquent Dr. Potter, who, after having gone through a strange series of soul-saving ceremonies, music and prayers, calculated to make a drowsy instener dream of attending an out-and-out high mass in some Roman Catholic cathedral, repeating the Nicene Creed clear through,

cathedral, repeating the Nicene Creed clear through, and asking

THE LORD TO TAKE PARTICULAR PAINS
in blessing the President of the United States and all (the Governor of New York was not specially remembered) who held positical power, as well as the bishops and clergy. After this the eminent Doctor proceeded to deliver his sermon on the text—'One day is with God as a thousand years, and a thousand years as one day.' There is wisdom and comfort in this paradox of the apostics. The early Christians of the East all believed that thrist would soon come back to them again; but it turned out that things althe to those expectant people, who were so far disappointed, and the sconers triumphantly rejoiced. How was this? Were the scolers right? No; but the followers of Christ had made a mistake. They counted the according to their own ideas of time. The six days, for instance, in which we are told the world was created, are now bacertained not to be mere days of twenty-four hours' duration, but six tong and separate periods of time. We do not believe that God made the carfil in six days, because the science of geology plainly proves that

We do not believe that god made the earth in six days, because the science of geology plainly proves that

GOD COULD NOT DO SUCH A THING.

Of course God could do all things in a moment if He liked, but He never allowed Himself to be ited to any limitations of thee; and there was no particular reason why He should go out of His way to make this world in a harry. The lessons of the past and oar own experience of everyday He all go to convince us that God never takes violent steps to accomplish His purpose. It would be destrable, no doubt, to have all mankind brought within the circle of the true religion; but the religion of Josus has been in the world nearly two thousand years, and what has it accomplished? Scarcely on-listin of the whole population of the world are even professing Christians at all; but they all will be in God's own good time, and when they can be brought within the fole in the natural way—the way is which God has always accomplished his beneficent designs. Philosophers, Socialed, and advocates of certain sins often say to us now adays that the Christian rabigion has outived its usefulness, and that we should now adopt something in its steak that can better bear the light of science. We answer, God his not yet said so. Christianty has not yet come to maturity. Great things never mature rapidly. The lowest lining that has life in it is the somest to perish; but as you ascend the scale of the animal creation is is very different. No inving thing has such a long and weary and painfal inflace as man, and if the lower animals could reason they would often wonder at our long and helpier's youth. Then, again, the moral facilities are the slowest to ripen.

The PROGRESS OF A NEW NATION

Is the most rapid, because it has physical questions mainly to deal with, and its victories are all over physical difficulties only. The nations in the psi that were the first to ripen were also the quickest to be rotten. This nation to ours has riponed with learned rapidity, and it now gives meancholy evidence of its a

the new parisn, however, will be erected in Four teenth street, near Ninth avenue. The present building was intended only for temporary use, and building was intended only for temporary use, and will be dispensed with as soon as the large church is finished. The building will be begin next spring. The sermon, by the pastor, was chiefly in relation to the forty hours' devotion, and to the grace extended by God to those was sought him. He spoke of the peace of mind that belonged to those who belonged to the true church of Christ. The Church is ever mindful of her children; she is ever regardful of their comitort, and protects them from every lil. In prosperity and adversity

THE CHURCH IS THE ONLY COMPORT, for though worldly prosperity may bring earthly

In prosperity and adversity

THE CHERCH IS THE ONLY COMPORT,
for though worldly prospenty may bring earthly
happiness, the true happiness of Heaven comes only
from the Church.

He spoke of the many trials and tribulations that
are inseperable from human existence, and advised
the congregation to look to Christ and the Church
for strength.

In reference to the forty hours' devotion the
speaker explained that it was instituted in the city
of Milan, in the year 1531, by

PATHER JOSEPH, AN ITALIAN MONK.

The city was at the time resisted by a foreign
host, and the inhabitants, inrough want, had been
reduced to the greatest extremity. Their condition
was truly dreadful, when Father Joseph, with a
prophetic inspiration from heaven, proposed to
limitate the forty hours that thrust had spent
in the garden, and devote themselves for
the same length of that to fasting and
prayer, this advice was attended to, and for the
succeeding forty hours the people of the city bethought themselves of their condition and appealed
to heaven; they confessed their sins and took the
sacrament, and then went forth to fight with resh
vigor. The effect was soon seen. The God of Hosts
guided their arms, and the city was reneved. The
speaker urged his hearers to bring up their entidere
in the true tain, to bring them to the altar at this
time of devotion and teach them that it was only
through their reliance on Christ and the Church that
they could be saved.

At the close of the mass a solution benediction was

they could be saved.

At the close of the mass a solemn benediction was given, after which A PROCESSION

issued from the sacristy, commosed of the members of the Society of the Children of Mary. The procession entered the church and bassed the high altar, from whence it was followed by the celebrant, carrying the host, accompanied by the attendant ciergy. The society procession passed around the cutted and re-entered the sacristy. The biessing was given and the congregation departed.

CHUR II OF THE DIVINE PATERAITY.

Revelations of God-Sermon by the Rev. Dr. Chapin.

Yesterday the fashionable residents near the above church attended in crowds, and for half an hour before the service commenced a continuous fiving stream flowed through the doors of this beautiful looking building. The service was long commenced before the vast crowd got settled, and many went away, thinking their prospects of getting a seat very slight. A voluntary on the organ, beautifully executed, commenced the service. The choir in this church are deserving of special mention, executing their parts with an artistic and plished finish rarely excelled. At one portion of the service the Lord's Prayer was chanted by a quartet with very fine effect. The pastor, the Rev.

Dr. Chapin, offered up some very fervent prayers, in which he asked for peace from THE GREAT DEVANTATION

THE GREAT BLUE GREAT HIGH MANIPORT

THE GREAT DEVANTATION

THE GREAT BLUE GREAT HIGH MANIPORT

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THE GREAT DEVANTATION

THE GREAT DEVANTATION

THE GREAT DEVALUATION

THE GREAT DEVAL now raging through Europe, and blessings on the President and all men in power in the government of the United States, after which he took his text from second Corm hians, iv., 6:-"For God, who commanded the light to shine out of durkness, hath shined in our nearts, to give the light of the know-ledge of the glory of Ged in the lace of Jesus Christ." He said those words were addressed by St. Phat to the Corinthians, to show that the great goodness and power of God in making light out of durkness that we might see, and revealing the knowledge of himself through Jesus Christ. God could not reveal Himself directly to us; the great majesty of His presence would be more than we could bear, and we would ffy, calling on the rocks to iall and cover us; but He takes the method of revealing Himself to us through our saviour, His sen, and also through the medium of His works, miracles and revelations. The truths written in the look of Revelations are just the same to-day as they were I, soy years ago. Whosoever believes that there is a God must believe also in His revelations. Many people nowadays look with

REASONING SUSPICION ON REVELATIONS, imagining them to be a mystery; but they are not; they are rather a manifestation of God's power. We have just as good reasons for believing the sun, stars and moon to be the handlywork of the almighty. And who can for a moment dook on the vast and starry canery above our heads and for a moment doubt the existence of an Almighty Being? Take, for instance, the very words of our lexit—"And God said, 1st there be light." Not all the sages the world has prolaced since its formation can account for this very light. God revenis His footsteps in every change of it he heavens. He makes Himself known to us and subdues us by the majesty of His presence. The reason there are such numbers of people who do not believe in the Scripture and from the subject of the subject of read some imagined that we had only the light of the subject of the subject of read some imagined by the first of the subjec

SERVICES ON THE MEX-DE-WAR.

The Ceremony on the Narraganact. While the residents of great cities and towns and dwellers generally "on shore," are permitted to euloy the privilege of attending Divine service, the biuejackets in United States vessels are not debarred from listening, if they wish, to the reading of services in the Episcopal form, by officers of the ship; or the performance of the ceremony, accompanied by a sermon, by a regular dergyman. On the Guerriere, now lying off the Battery, Chaplain George H. Dorrance, regularly attached to the ship, holds religious exercises every Sunday, in which many of the officers and a large number of the men participate. Yesterday the regular Sunday morning service was held on the splendid berth deck of the frigate, the gundeck, on which church is usually neld, being too cool for the purpose. The pulpit consisted of

so-called, and advocates of certain some often asy to an nowadays that the Christman Falgoto has outlived its usefulness, and that we should now adopt something in its steat that can obster bear the light of science. We answer, Ged has not yet said so, the state of the state of the science of the state somethings never nature rapidly. The lowest singustable has like in it is the soonest to perish; but as you ascend the scale of the animal creation it is very different. No living thing has such a long and weary and painful minder as man, and if he lower and long and helpic's youth. The gain, the more long and helpic's youth. The gain, the more long and helpic's youth. The gain, the more laculties are the slowest to rippen.

The recommendation of the wonder at our laculation of the state of the state of the sainty is deal with, and its victories are allower that were the first to ribe were also the quickest of that were first to ribe were also the quickest of the foreign of the very state of the sainty is deal with, and its victories are allower that were the first to ribe were she of the sainty to see on either side of the sing. In front of the pulpit comes in strugges through a what little state that were the sold of the sing to the first that the lower and the pulpit comes in strugges through a what little state that the structure of the gain, the more laculation is structured to be rolled in the lower and the structure of the sainty structure. The name of the decourse the sainty structure of the sainty structure. The name that comes are allower of the sainty structure of the sainty structure of the sainty structure of the sainty structure. The sainty structure of the sainty structure of the sainty structure of the sainty structure of the sainty struc

The white pennant with the nine cross was noise-during church services, at the peak over the ship ensign on the Guerriere and Karraganset.

BROOKLYN CHURCHES.

PLYMOUTH CHIRCH.

Two Little Lay Sermons by Mr. Beecher-His Opinion of the European War-Organ Playing and the Colored Minstrels-Sermon

on the Times for Repeatance.

During the singing of Jackson's Te Deum by the cnoir, which, by the by, was sung in good time and in excellent voice, the new contraito greatly contributing to the harmony, the vast congregation of Plymouth church settled itself down and stowed itself away into the smallest space. Those who could not settle down fringed the entrances to the aisles and stood with commendable patience unto the end.

Yesterday was one of the twelve of the red-lette Surdays in the yearly calendar of this church. These days have a twofold attractiveness for they are memorable as days for the public admission of members and for the celebration of the Lord's Supper. The announcements preliminary to the ser mon furnished Mr. Beecher with an opportunity for the delivery of

TWO LITTLE LAY SERMONS.

that, from the popularity of the subjects and the mode with which they were treated, are likely to excite considerable interest. Among the announcements read by Mr. Beecher was one stating that a fair for the benefit of the wounded, both French and German, in the European war would be held in the Athenseum, Brookiyn, and it invited the co-operation and patronage of Plymouth church and congregation. Mr. Beecher said that it gave him very great pleasure to beecher said that it gave him very great pleasure to read that notice and to invite the co-operation of all who heard him in so good, so nobe and so thoroughly deserving a work. When this dreadul European war first broke out the sympathies of the American people were somewhat divided. It was a war that in its destructive character and probable momentous issues had nad no parallel in modern times. When

ble momentous issues had nad no parallel in modern times. When

THE FIRST PLUSH OF VICTORY
settled on the German arms and the French suffered deleat after defeat most men feit that was the right result of the strivings of the great Germanic nation, whose divided condution was minuted to true freedom, and who, as unlied Germany, must henceforth stand among the nations of the earth. Her history was one that excited the sympathies of a free peopic like ours, and in her struggles for freedom we left the strongest interest. Though France alone in the European nations had sympathized with us in our great struggles for union, and therefore had a just claim upon us for our sympathy, the buik of Americans felt that the empire was begun and continued in a violation of the rights of the people, and that its continuance was infinical to true liberty. The first successes of the German army over the French would result, there was no doubt, in

doubt, in

A GREATER DEGREE OF LIBERTY
and a larger development of true manliness among
the French, and out of this wondrous and dreadful
conduct France would come out with a new life. In

PLYMOUTH CHURCH MATINEES;
and in giving an invitation to the congregation to attend he said that these concerts were begun a good many years ago, at his suggestion. When he was in Europe, both in 1851 and 1803, he was very much delighted and very much instructed by the evening concerts given in various European cities, if this were done with the great cathedral organs by the hierarchy, he thought why should not freedom to the same thing and make a similarly suitable provision for the mas call education of its people. So, on his return, the trustees of the church, moved thereto manily by his advice, made use of the organist. Ar. Morgan, the then organist, did more than any other man in the two cities to develop.

A CULTURED, MUSICAL TASTE among the people. Since then these concerts have been preordained, and have become a popular and useful institution. Now, it was because it was organ music that he was very much interested in the success of these concerts. He loved music, from a jew-sharp to David's harp. He loved everything musical. There was no mad that went along the streets that he did not go with it. Even the ministrus who pe formed under raise appearances deligited and charmed him. "I don't go to hear them so other as I should," said Mr. Bescener, "because I should got myseir and my doing put into the newspapers. Therefore I deny myself; but my liberty is mininged, because I don't want to have to endure the tasking about, the writing to and the questioning. Give me a Germas, an Italian, a French band, or OR OWN NEGRO MISSTERLS.

They all wake up a response in my heart that delights me. Even in churrenes there is a great deal of operate music, and which mercy cails out the music with which our week and to he organ plays much that is not organ music, and the organ plays much that is not organ was never income to play dances and polkas upon. The object of these rotices of relagion. While there were the opera and the ligater strans for the week and for secular praises, the church had a right to say on the sor

FIRST BAPTIST CHIRCH.

Sermon by Rev. M. Le Fleur, of Canada-"Piety Profitable Unto All Things"-Catho-licism and Protestantism in America.

Rev. H. M. Galiaher, the popular pastor of this church, which is situated on Nassau, near Fulton street, did not preach yesterday. He was absent at the laying of the corner stone of a new church in Vermont, and his pulpit was occupied in the morning by Rev. Mr. Le Fleur, a French Eaptist minister of Montreal. The church was filled by an attentive

congregation.

Rev. Mr. Le Fleur selected his text from First Timothy, iv., 8:-For bodily exercise profiteth little; but godliness is profitable unto all things having promise of the life that now is and of that which is to come." The preacher asked what was godliness? It was the sentiment of complete surreader to God-of complete confidence in Him-expecting everything from Him that was necessary to sustain our which is situated at the junction of North Second

complete confidence in Him—expecting everything from Him that was necessary to sustain our life here below and to give us giorious life hereafter. There was a very general idea in the world—a general impression—that Goodanses was a very general idea in the world—a general impression—that Goodanses was a very general idea in the world—a general impression—that Goodanses was a very general idea in the world—a general impression—that Goodanses was a very general idea in the world—a general impression—that Goodanses was a very general idea in the great sofrows of life, for the great disappointments of life, and especially for the great disappointments of life, and especially for the great disappointments of life, and especially for the great disappointments. Piety, then, was not only indispensable for those great events of life, but it was as the apostle said, "profitable unto all things," it made a nother a better man of business had no piety. It made a nother a better man, it made a better father, a pairiot a better man. It made the whole world better. It was "profitable unto all talogs." It was one thing that brought real profit, but who lived as if he believed it? There was a man who told as if he believed it? There was a man who told as if he believed it? There was a man who told as that his treasure was in Heaven, but we saw him working from day to day and from year to year to amass freasure here and not treasure here and not treasure between the world of little things, of little sorrows, passions and disappointments,

Quietly falling, and thus oil prevented friction and destruction. It hispired the feeling that God is your protector and lather, and will keep you from going into temptation and give you timely notice to prevent you from wreck. "Piety was profitable unto all things," because it was a promise of the life that in what they had read that merning in the beautiful words of our Divine Master. The Christian was promised that he will not be neglected by his Heavenly Father, but what he needed would be

terred to the

EMIGRATION OF CATHOLICS

to this country, and in that connection remarked:—
"The most of them are persons without religion, but
with the name of religion. They come to this country in hundreds of thousands, and you begin to be
afraid of them, and you begin to fear that your institutions will be so modified, so changed that they
will be destroyed and your libertles choked. If Protestantism, after more than two hundred years, is so was be described and your abstract choice. If Pro-testantism, after more than two hundred years, is so weak a thing that it can be choked to death it ought to die, and the sooner the better." He trusted, how-ever, that this whole continent would feel the power of the gospel and the truth as it was in Jesus. A collection was then taken up for the purpose re-ferred to, and, after singing, the congregation was dismissed with the benediction.

CENTRAL PRESBYTERIAN CHERCH.

Lesson from a Leaf-Sermon by Rev. Dr.

Talmage.

Rev. T. De Witt Taimage preached yesterday morning to a large congregation from the text, "We all do fade as a leaf." He said the Bible was very plain language, and many things in it are illustrated like a child's lesson at school. The eye is appealed to as well as the ear. If we were wise enough we could go out into the world and find

LESSONS OF LOVE, BEAUTY AND POWER, out we have not the right eyesight; we are too stupid. There are things in the labie that we cannot read successfully except in the presence of the natural world. The word of God read among the scenes of nature takes on a thousand new meanings. There is a fush and sparkle in the cutward world that no artist can sketch. There is more beauty this autumn weather in a branch of sumach than in all the woods that were ever painted. Even those matchiess sketches by Cropsey cannot compare with

THE CANVAS THAT GOD HAS STRETCHED across the Continent for thousands of miles. In the woods one tree lifts its scarlet banner, and all haste to join the ranks, while from the ravines rush streams as if to put out the fires that the autumn

has kindled. If God's color was not infinite one swamp that I have seen would exhaust it all. We falle as a leaf, because we tade grammily. Little by little we come to a starf, and alter persuading our-selves that we can see as well as ever we take up our speciacles. Life is

TAKEN BY NO FIRECE BOMBARDEENT, but we all lade as a leaf. But next year's forests will be as bright as those of to-day. Other generations of leaves will come. The beaters of gold leaf will have other gold leaf to beat. So when we go there will be children to take our places. Do not begrudge life to the young that are coming. After a whole life of preaching and aswing and digring and working we ought to be writing for others to do the preaching and digring. When my falter was e ghty-two years old and went out for the last time the children all called out, "Here comes grandpa." He was not old. Dying is like the vicioty atter the battle. When your body disa there were angels enough in the room to chant the hability. There is no reason why we should grow old, who are

ON THE WAY TO A CROWN.

Though you seem of great importance in the world, it will go on without you. When you drop into the grave it won't jar the earth. Like the leaf, we fail with myrhads of others. London and Pekin are not great chees.

THE GRAVE IS THE GREAT CITY.

It has the largest population and the longest streets. There is no voice, no hoof, no wheel, no crash there; all is silent. But, like the leaf, Christians should be most beautiful in dying. Did you ever see a maple or wood ine leaf more beautiful than now if I we die we shall rise again. Our bodies will be found, all imperfections gone, radiant with beauty.

ST. AUGUSTIN'S CHURCH.

Laying the Corner Stone of the New Build-

lag-Imposing Ceremonies. The frequency with which the Catholics of Brook-lyn have of late years been called upon to erect new church edifices fully attests the rapidity of the increase of the faith in that city and the determination of the faith ui to build houses of divine worship to the honor of God in numbers sufficient to meet the demand for increased accommodation on all sides. Yesterday witnessed the performance of the ceremony of laying the corner stone of the twenty-sixth Catholic church in that churchly city. The new building in course of erection is to be known as

ST. AUGUSTINE'S CHURCH, and is located on the corner of Fifth avenue and Bergen street. The foundation was commenced about the 5th of October last, since which time great about the 9th of October last, since which time great progress has been made in the work owing to the united exercions of the worthy pasior, Rev. Louis J. Bhatigan, and Messrs. Join boherty, Michael Bennett, James Rourke and one or two others of the Board of Trustees. The enlife has forty-six feet frontage on the Fifth avenue and runs back mineryone leet. It is being built of Philadelphia brick and Dorchester stone. No penshable material is to be used in the exterior of the structure. The design, made by Mr. Thomas F. Houghton, which is very substantial and neat, is of the indeen Gorale order. It is hoped by the gentlemen who have the sujeristendence of the work in hand that it will be finished about the 1st of Jamuary, 1871. The cost of the enfiew will be, when completed, \$17,200. The structure is destined to be used intimately as a schoolhouse; hence it has been so designed that A \$100.00 STORY CAN BE ADORD to the building when ever the parsistencers feel that they can afford to build a larger church than this. The second tier of beaus are, of course, leit out for the present, and the interior will make a very presentable appearance. The height of the ceiling will be thirty-one feet. The pews which will be of black walnut and chestnut, will be 18 in number and accommodate 750 persons. The pews will be removed to the future church, which will proably be constructed in four of the years nence. The congregation own tea lots, with a front of 200 feet on Fifth avenue. There are two laces of cars running past the building—the Bergen and Sackett street and the Fifth avenue incs. The oundaries of the usual impressive order of the Catholic Church. Shortly after three o'clock Rev. Father Turner, of the Catholic other cirgymen of the Gores of Frooklyn performed the ceremony. The renowned Redemptorist Father, Rev. Mr. Wayner, preached the sermon, which was replete with cogent argument and pious eloquence, teaching the vast assemblage who were gainered in the immediate viewing of the foundation the beauties of fitth, as p progress has been made in the work owing to the

throughout with undivided attention by the multitude.

A feature of the occasion was the very creditable
turn out made by the Fatner mathew T. A. B., the
fibernian and civic societies, who, with bright regalla, and preceded by brass bands, wended their
way toward the new edifice at the appointed hour,
attracting considerable attention along the route of
march. New York societies were also well represented on the ground. Several individuals wearing
white slik banges, with the inscription "St. Augustine's R. C. Chartch," busiet them-sives in going
tarough the crowd with plates, taking up a collection to assist the building of the ethics. They were
highly successful. About \$4,000 were thus realized.
The pasior, Father Iharagan, was until recently
assistant pastor of St. Stephen's church, South
Brooklyn, and is greatly respected for his zeal and
energy in the cause of religion.

CHURCH OF THE ANNUNCIATION.

Dedication of a German Catholic Church Bishop Loughlin yesterday dedicated the new German Catholic Church of the Annunciation, Williamsburg, in the presence of a multitude of the laithful. THE EDIFICE,

and Seventh streets, is quite imposing. Its architecture being of the Romanesque Basilica order of the ture being of the Romanesque Basilica order of the twelfth century; its dimensions are 125 feet in length, 64 in width, and in neight, to the cornice, 56 feet clear, and to the top of the turner 116 feet. The material used in its construction is Philadelphia brick, with Nova Scotia stone triumings. Its interior appearance is beautiful—thrucen paintings, representing Scripture subjects, adorning the waits—while a subdued light enters through seventien stained glass windows—five in the chancel and six on either side. There are seating accommodations for 1,500 hereons. tions for 1,500 pers O persons.
THE DEDICATORY SEVICES

yesterday were extremely imposing. A procession of the clergy, preceded by a number of acolytes, marched through and around the edifice, while thousands of the faithful uncovered as it passed. The procession over, mass was sung, the flew, Father Weinech, of the Redemptorist church, Third street, New York, being celebrant.

THE MUSIC.

New York, being celebrant.

THE MUSIC,
carefully selected for the occasion, was rendered by
a volunteer choir, under the leadership of Mr.
Brehm, while Mr. Euring presided at the organ, a
powerful instrument, with twenty-lour full stops.
Elsenhorf's brias band also assisted.

After reading the gospel of the day the Rev.
Father Neiderhousen, of Eayonne, N. J., preached
the dedicatory sermon, and was listened to with prolound attention.

Among the English-speaking clergymen present
were Father Mullane, of St. Vincent de Paul's, and
Father McDonald, of St. Mary's.

JERSEY CITY CHURCHES.

THIRD PRESBYTERIAN CHURCH.

Sermon by the Rev. Dr. Harkness-The Power and Influence of the Bible-The Fall of Richmond and the Franco-Pressian War. In the Taird Presbyterian church, at the corner of Erie and South Third streets, Jersey City, a sermon was preached by the Rev. Dr. Harkness on the text-"Search the Scriptures, for in them ye think ye have eternal life." This very text is a complete vindication of the Bible as the embodiment of God's word. It is an answer to those who would try to convince us of the insumciency of the Scriptures as the sum of divine revelation and the messenger of God to His creatures. The ministers of God are poor, weak mortals in themselves, but when they go forth to fulal their mission ARMED WITH THE BIRLE come invincible. It was the treths of Scrip-

ture that gave power and efficacy to the preaching of the apostles and converted millions of unbelievers. We find John marching to the 1sle of ratmos and he carried the truths of the Bible in his Christopher Columbus undertakes an expeheart. dition the perits of which no other had dared to brave, but Columbus feets strength and courage and hope because he bears with him the truths of the lable, and in this thought he finds uope and feats not the dangers of the deep. The uncertainty of a favorable issue of the enterprise vanished before his unfluching confidence in the ultimate triumph of the Scripture truths. We see also the Puritan Pathers throwing off all that made the werld dear to them, because they could not proclaim to a bilind and stubborn people the truths of Scripture without molestation. They felt that they were the instruments by which nations were to be brought to the light of the Gospel. They step into the Maydower and go forth on a perilous voyage, but their courage never failed them, their hope never wavered, because they carried the Scripture in their hearts. And when they land at Plymouth Rock they lift up their hands in prayers of thankitulness to their God that He has brought the light of the Bible into a dark land. And let us look on the Bible in its influence on our career in this world. The maiden walks forth to the church, and there, according to the injunctions of the Bible, unites her heart and her hand in holy love with him to whom she promises she will devote her life. The baby is carried into the holy place, and there makes its entry into the Church, It receives bapdition the perils, of which no other had dared to

tism in accordance with the ceaching of the Bible. I go to the bedside of

THE DYING CHRISTIAN.

and I pour into his cars words of consolation when I read for him the Bable on which he rests his hope of seeing his God. I go to the grave of the Christian, and there I call to the minds of spectators the uncertainty of this word and the certainty of death from that very book in which Paul proclaims that it is appointed for men once to die, and after death, indement. I console the surviving friends with the assurance, taken from the Indie, that the departed one has gone to a purer life, to a better world, and there awaits the friends who still imager in the feesh. Yes, the most powerful armies can be conquered, but the Bible can never be overcome. In the fall of Richmond, in our own lafe war, we see the mighty power of the kind. It struck down those reachs, broke the fetters of those long auftering in boundage and brought milions of slaves from boundage to the high of the Scripture, which carries with it liberly and civilization. And what shai we say of THE EUROPEAN wall NOW RASING?

What does it show? Why, that the kings and Powers of the world are shout to abjure Romanism. It shows that Romanism is tottering to its fail and that another system is about to take his place. It proves that the enemies of the Bible are making their last charge and that the Bible are making their last charge and that the Bible are making their last charge and that the Bible are making their last charge and that the Bible are making their last charge and that the Bible are making their last charge and that the Bible are making their last charge and that the Bible are making their last charge and that the Bible are making their last charge and that the Bible are making their last charge and that the Spipares will rule the world. Tell me now that the Bible are making their last charge and that the Spipares will rule the world. Tell me now that the when all books spann have perished. The sime will come when the word of God shall be scatter

THE JERSEY CITY TABERNACLE.

Sermon by the Rev. Dr. Wilcox on the Transfiguration.

At the Jersey City Tabernacie there was a large congregation at the morning service. The paster, Rev. Dr. Wilcox, preached from the text, "This is my beloved Son, in whom I am well pleased. Hear ye Him." The transfiguration of Christ on the

my beloved Son, in whom I am well pleased. Hear ye Him." The transfiguration of Christ on the mount opens to us a faint light of the glory of the heavenly Jorusalem. Even the prophet Isanh caught a glimpse of this glory when he wrote, "I saw the Lord sitting on His threne, and He was nited up." As the vision closed around the disciples they seemed to be phasing from time to eternity. When a heavenly being is seen it is in a cloud that it appears to mortais. It drufts in on you like a damp mist in winer. Oh, that you could see

THE GLORY OF HEAVES!

Oh, that you could see the face of the Lord! He comes to visit us and He deals with us not as strangers but as this enficient. All that is within us lights against heaven. There is an antagonism between our frail natures and the purity of the celestial beings just as there is between the unalloyed joys of heaven and the troubles and misernes of earth. The cloud that overshadowed Peter and his companions hid them from the cat th. The Lord desires that when we hold communion with him we should cast off all that belongs to this world. He will strengthen the saint's eye ocrore He opens to him the vision which is to reveal the giory of the Lord and the beauty of heaven. At all times I believe that

SAINTS AND ANGELS COME NEAR US.

Why, then, should we not bear the sorrows and troubles of life with cheerindness? We should always remember the giory and the beatification that is in store for us as well as for the three disciples on the minute, if we only prove faithful and worthy. We will be taken into a close communion with our God and we can behold Him in the spirit and converse with Him and feel so conscious of this presence that we can say with Peter, "Lord, it is good for us to be here." It is unmanity to strive to suft our sorrows away by a rollicking humor. We should bear our troubles without biancing, as the apositic of a close communion with our God and we can say with refer. "Lord, it is good for us to be here." It is unmanity to strive to suft our sorrows and we c

SERVICES IN WASHINGTON. FOURTH PRESBYTERIAN CHURCH.

The Higher Life in Jesus-Sermon by the

Rev. John C. Smith. WASBINGTON, Nov. 6, 1870. In the morning the pastor, the Rev. John C. Smith, preached the first of a series of sermons on 'The Higher Life,' taking for his text John v., 39:— "Search the Scriptures for in them ye think ye have

eternal life; and they are they which testify of me." Whence and who am I, and what is my future? are questions of importance to all. Is life in us original or is life derived? In other words, are we self-existent or are we created? We hold that all are creatures of Divine power, and being creatures are not self-existent. The Bible alone, of all books, tells us whence we are, who we are and whither we are going. Our life is derived from God the only source of created power. The same power that created is necessary to continue life and being and to prevent a return of all things to chaos. The Saviour says, "Search the Scriptures." The word of God is called the scriptures, occases at that time they were written with the pen and were the revelation of God. We have now these Scriptures in type, and they have been furnished to the whole world, and our duty is to search them carefully and prayerfaily. Here in the Scriptures we have the record of life—what it is and whence it came. It is the duty of every man to combine all his energies to make the most out of life while he is here on the carth, and he will learn how to do this from the Scriptures. We have not this book the human mind would be groping in ignorance and darkness. Midnight darkness without the Natural Life is in Christ, and He But the Spiritura, the electral life is in Christ, and He self-existent. The Bible alone, of all books, tells us

THE NATURAL LIVE IS IN US,
But the spiritual, the elernal life is in Christ, and He
will give it to all who search the Scriptures. We are
directed to search until we know this elernal life
and lind it. The law of the Lord is perfect. If we
only search the Scriptures we shall go on to perfection. They are in our hands and we are to search
them. The disposition of mankind is to listen more
to oral testimony. No man can read the Word of
God and feel that they are the words of man; they
have in themselves the cylidrice of their divinity.
If we search the Scriptures we will have
THE MIND OF CHRIST.

What is called inward experience cannot be de-What is called inward experience cannot be depended upon because of the contingencies and macerianities of our mortal condition, but the Scriptures are an energing rule. The power of the Scriptures are an energing rule. The power of the Scriptures is feit as we give ourselves to their scarch. The deeper and nigher we go the more blessed is our experience. The search of the Scriptures leads us into its and light and gives us a higher experience of what God has revealed. Every man that hath this hope in him purineth himself as he is pure. Eternal life is set forth in these Scriptures, and if we search them we are wise in these things. Eternal life is the gitt of God, and in this spiritual life there is growth. Christ is the vine, we are the branches. Paul writes to Timethy, in the Second Epistle, third chapter, fourteenth and fifteenth verses, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise, unto salvation through faith which is in Christ Jesus." Dr. Smitting gave notice that he would preach the second sermon of the series next Sabbath morning.

ST. MATTHEW'S ROMAN CATROLIC CHURCH.

The Divine Origin of the Confessional-Sermon by Father Gallagher.

Washington, Nov. 6, 1870.

A large and fashionable congregation attended ervice at St. Matthew's church, corner of Fifteenth and II streets yesterday morning. Mass was celebrated by Father McDevitt. The trained and accomplished choir under Professor L. E. Gannon rendered Hayden's mass No. 2 in splendid style. At the usual part of the mass Rev. Mr. Gallagher, of San Franpart of the mass Rev. Mr. Gallagher, of San Francisco, at present on a visit here, preached on the subject of auricular confession. He touched upon the arguments advanced against this practice of the Church by people outside of it, and showed that Christ Himself, in words that bear but one interpretation, and in expressly declaring to his aposiles... Whose sins ye shall forgive, they are forgiven; whose sins ye shall retain, they are retained," virtually established the institution of confession. Confession was not established by human agency. Where is the man or set of men who ever had claim to fit? If it were a deception originating in the brain of any one of this world, it would long since have been discovered and exposed. For eighteen centuries it has been in

THE FOREMOST CREED OF THE CHRISTIAN WORLD. THE FOREMOST CREED OF THE CHRISTIAN WORLD. The holy, the learned and the great rave accepted it, and found in its practice the surcease of sin and the solace of the soul. Its origin was with Gol. The quality of power lie conferred on His disciples was executive in its character. To extend or retain forgiveness for sin was given them to exercise, in the understanding that where the disposition to full and pentent confession was made evident there should mercy and absolution be extended. In the court of heaven, before the all-seeing eye of God, the sin, the penalty and the forgiveness were alike recorded, and the truth or deception, the penaltence or otherwise of the confession weighed and decided.

HAMLINE METHODIST EPISCOPAL CHURCH.

Charity and Simple Faith-Sermon by Dr. Widerman.

WASHINGTON, NOV. 6, 1870. The pastor, Rev. L. T. Widerman, preached in the morning from the Word of God as recorded in the sixth chapter of St. Matthew, fourteenth and fifteenth verses-"For if ye forgive men their trespasses, your Heavenly Father will also forgive you but if you forgive not men their trespasses, neithe

tism in accordance with the teaching of the Bible. I go to the bedside of THE DYING CHRISTIAN.

and I pour into his cars words of consolation when I read for him the Bible on which he rests his hope of seeing his God. I go to the grave of the Christian, and there I call to the minds of spectators the uncertainty of this world and the certainty of death from that very book in which Paul proclaims that it is appointed for men once to due, and after death,

and be kept united through any other medium save love? The nature of this brotherly love is identical with the charity described in the thirteenta chapter of Fam's letter to the Cormithians, "Charity sufferenty long and is kind;

Charity envieth not liself, is not puffed up; dething hearity vanished in the liself, is not puffed up; dething hearith and increased in the fruits beareth all things, betweek all things, lopeths all things, betweek all things, hopeths all things, betweek all things, hopeths all things, described life of man is turned in fis course and flows in an opposite current. Christ acted as ever man act d, and when he calls upon us to follow Him He will fill us with his spirit to do all things. And his tenchings enjoin us not to be indifferent in our faith and practice, but to impress upon us the great duty of forgiveness for a wrong, not as a poincy, but as a principle. And it further instructs us that among

THE ACCEPTABLE SACRIFICES TO GOD is a broken spirit. "Therefore, if thou bringest thy got to the altar, and there rememberest that thy prother have aught against thee, leave there thy gift be ore the altar, and there rememberest that thy brother have aught against the, leave there thy gift to the altar, and then come and older thy gift." The man who traiy repents of a wrong done has brother man needs out the surpress with God.

The sacrament of the Lord's Supper was administered in the evening. The pastor gave notice that assertes of protracted meetings would be commenced next sabbah and continue through the ensuing week, preaching each morning at eleven o'clock and cach evening at haif-past seven o'clock, and great goo; will no doubt be accomplished by the efforts of this cloquent and beloved minister of this Little prayers and presence.

SCICIDE OF A PRECOCIOUS YOUTH.

SCICIDE OF A PRECOCIOUS YOUTH.

About a Future Existence. A very singular suicide at 67 Morton street was reported to Coroner Schirmer at his office yester-day morning. The victim of self-destruction was George fienry Starr, a remarkably precoclous youth, not sixteen years of age, who lived with his parents at the above number. Deceased possessed wonderful reasoning fac-ulties for one of his age, often spoke of the future, and frequently expressed a great desire to look into futurity. Whenever sick, George would complain of his head, and was something of a somnambulist, as he had often arose in his sleep, and on one or

two occasions came near falling from an upper window to the pavement. Mr. Alfred Garrsway, a young gentleman living in the same house with deceased, testified before the Coroner that young Starr nearly always conversed with him on philosophical subjects, the im mortality of the soul, the existence of a God and the future state; about seven o'clock Saturday eventhe future state; about seven o'clock Saturday evening the witness and deceased took a wak; stopped into the Pavilon on Broadway for about ten minutes and then started home; when hear the corner of Bleecker and Caranne streets deceased requested his friend to wait till he went into the drag store on the corner, as he said, to take away the smell of the wine he had drank in Broadway; George soon found his companion and they walked home together, soon after which Garroway went to his room; George followed in two immutes and acted very strangely, looking at Garroway earnestly, walking about the room he ding his hands to his side as if he had pain; Garroway invited him to sleep with him, but he declined, and told the winess he might come to his room in half an hour, which he did, and found George in bed and the light put out; by request Garroway did not hight the gas, but crawled him; Carroway down the light the gas, but crawled him; Carroway soon tell asleep, and awaking at live o'clock A. M. cheard his bedfellow gasp, which so alarmed him that he jumped out of bed and it the pas. He was horrided on looking on the bureau to see a two ounce viai containing a small quantity of landanaum, and a note of which the following is a copy:—

I cannot belp it; I ask Garroway to forgive me; I am his frond, but I must see what is beyond. All forgive me.

landanum, and a note of which the following is a copy:—

I cannot bein it; I ask Garroway to forgive me; I am his friend, but I must see what is beyond. All forgive me.

On making this discovery Garroway hastened down stairs and aroused Mr. and Mrs. Starr, who, on going up, found their son, dead. Two, or three doctors were at once summoned, and, on examining the body, pronounced life extinct. Such in substance was the testinony clicited before the Coroner. On the viair referred to was a label of white paper, on which the word "Laudanum" was written in large letters. It was at first believed that the poison came from the drug store of itemy linkof, No. of Caraine street, but that gentieman, on viewing the body of young Starr, said he never saw him before, and demied suling him may laudanum. Where the poison was procured is, therefore, a mystery which may never be cleared up. Dr. Joseph Cushman, who examined the body, gave as his opinion that death was due to an overlose of laudanum.

Lieutenant Colonel Keppel has succeeded Liet tenant Colonel Tecadale as equerry in waiting to the Prince of Wales.

The Prince of Wales, attended by Lieutenant Colonel Teesdale and Mr. F. Knollys, have reached London from Scotland. A Java grandee is going to England with he eighty-one children, and wants to secure "board in

Mr. J. S. Mill contradicts the report that he had left London for Avignon "to lisure the safety of manuscripts and other valuable property."

manuscripts and other valuable property."

Mr. Disraeli and Viscountess Beaconsfield have passed through London from Earl Eathurst's seat, at Circincesser, for Knowsiey, on a visit to the Earl and Countess of Derby.

Lady Emily Pigot, of Branches Park, England, announces her intention of going out to Metz or its neighborhood, taking with her a large quantity of ready made up articles for the sick and wounded. Advices from Prague inform us that the Emperor Ferdinand has rotatined to his residence there. His Majesty's state of health is greatly enterologis. The usual ceremonies of welcome were therefore sup-

the composition of the compositi

panking house of Drexels, Hayes & Co., October.

banking house of Drexels, Hayes & Co., October. 1876;—

Mrs. M. M. Holmes, Miss Ma filda Warts, John S. Tweils, Mrs. Bayard, Mrs. Mrs. J. S. Tweils, Mrs. Bayard, Mrs. Powel, Miss Powel, Charles Wurts, Clement L. Hughes, Mrs. C. L. Hughes, Henry Ashnurst, J. Aubrey Jones, Miss Eva B. Bay, Dr. Alexander Wilcox, Harry Wilcox, McCail, Thomas J. Megear, Mrs. A. M. Watts, George S. Pepper, Miss Annie M. Maison, Mrs. A. M. Maison, br. George S. Gerhard, Joseph Hopkinson, R. Loper Baird, Mrs. Henry W. McCail, Miss Meta McCail, Mrs. Henry W. McCail, Mis Meta McCail, W. Burton Carver, Mrs. W. B. Carver, Robert Biddle, Maxwell Sommerville, Mrs. Kommerville, Mrs. Hiza Churchman, M. Sammerville, Mrs. Eliza Churchman, Ferdinand Coxe, Dr. William Camne, Peter McCail, T. B. McCail, Dr. Eawin R. Denby (United States Navy), Mrs. E. R. Deuby, J. Mercer McCail, Miss Jennie McCail, Miss Gertrude McCail, and Miss Edith McCail, of Philadelphia. Thomas Praper, Robalt Thomas Suydam, Hugh C. Eakin, Miss A. N. Bruen, Mrs. E. J. Mooler and Mrs. S. H. Falmer, of New York; James A. Bowen, if a Couch, and Chauneey T. Bowen, of Chicago, Mrs. Anna H. Howard and Mr. Joseph T. Atkinson, of Faltimore; Charles H. Christmas and T. P. Van Wyck, of Brooklyn; Mrs. A. B. Allyn, of Camoridge, Mass.; Charles Wiggms, of St. Louis; Mr. and Mrs. Charles F. Spang and Miss Rosaile Spang, of Phisbaug; W. O. Wilson, of Stockton, Cai: Mrs. Thomas Eakins, of Staten Island; P. S. Cable, of Rock Island; Charles W. Moble, of Detroit; Pr. and Mrs. Homms S. Evans, Mr. and Mrs. Robert Coleman and Heary Woods, of Paris; Hon. Horace Rubee, Cunited States Musster to Berne; Miss Murray, of England.

COURSE OF EMPIRE.

The number of passengers arrived from foreign ports at this port during the past week was 5,327. They came by the following vessels:-

_	A branches for	
-	AbysamiaLaverpool and Queenstown.	
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-	Scotta Liverpoot and Queenstown. City of Washington Liverpoot and Queenstown. Liverpoot and Queenstown.	
-	City of Washington	
99	Johns Livergool and Queenstown Deutschland Bremen Bremen	
1	The state of the s	ı
	rentschand Bremen	
-1	City of Merida. Glasgow	
_	City of MeridaVera Cruz and Havana	
ы.	Coumbin.	
и	ColumbiaGiasgow	
В	Constantine London	
-	Constantine London	
•	Barke.	
20.	Abor Fainter	
æ	Ahee Tainter	
98	Charles Fotes	
9		
20	Total number of passengers	